

Essential Lessons

For Every Muslim



By: Sheikh Abdul-Azîz bin Abdullâh bin Bâz

الدروس المهمة لعامة الأمة

**ESSENTIAL LESSONS
FOR EVERY MUSLIM**

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King Fahd National Library Cataloging-in-Publication Data

Ibn Baz, Abdulaziz bin Abdullah

Essential lessons for every muslim -Riyadh.

48p., 14x21 cm.

ISBN 9960-899-27-6

1-Christianity

II- Title

270 dc

1425/2276

Legal Deposit no. 1425/2276

ISBN 9960-899-27-6

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No.109 A Jalan SS 21/A, Damansara Utama

47400, Petaling Jaya, Selangor, Malaysia

Tel: 00603 7710 9750 Fax: 603 7710 0749

FRANCE

Editions & Librairie Essalam

135, Bd de Ménilmontant- 75011 Paris

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Fax: 0033-01- 43 57 44 31

E-mail: essalam@wanadoo.FR

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الدروس المهمة لعامة الأمة

ESSENTIAL LESSONS FOR EVERY MUSLIM

By

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In the Name of Allâh,
the Most Gracious, the Most Merciful

“Read! In the Name of your Lord Who has created
(all that exists). He has created man from a clot (a
piece of thick coagulated blood). Read! And
your Lord is the Most Generous. Who has
taught (the writing) by the pen. He has
taught man that which he knew
not.” (96:1-5)

And He said:

“Truly, the religion with Allâh is Islâm.
Those who were given the Scripture (Jews
and Christians) did not differ except, out of
mutual jealousy, after knowledge had come
to them. And whoever disbelieves in the
Ayât (proofs, evidences, verses, signs,
revelations, etc.) of Allâh, then
surely, Allâh is Swift in
calling to account.”
(3:19)

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Publisher's Note

Verily, all praises are due to Allâh, we praise him, we seek his assistance and we seek His forgiveness. We seek refuge with Allâh from the evils within ourselves, and our own misdeeds. Whoever Allâh guides, there is none who can lead him astray, and whoever He misguides, there is none who can guide him. I testify that there is no deity worthy of worship except Allâh Alone, and that Muhammad ﷺ is his servant and Messenger.

The following book by Shaikh 'Abdul-Aziz bin Bâz is a brief arrangement of the fundamental teachings of Islâm. It has been prepared in a manner that allows every Muslim to benefit from it with ease. The book has been organized in a fashion that teaches the Muslim some of the basic essentials of Islâm, such as the meaning of *Tawhîd*, how to perform ablutions, and the proper manner and rules of prayer. The entire book has been arranged into lessons, which take the reader step by step in learning the presented topics.

The simplified nature of this book makes it very useful to every Muslim, whether he was born into a Muslim home or a new convert to Islâm. For many years Shaikh bin Bâz has been a key figure in the education and guidance of the Muslim nation. This book represents the Shaikh's concern that every Muslim learns the fundamental necessities of his

religion.

It is with great pleasure that Darussalam presents this valuable work in the English language for the benefit of the Muslims in the west. We hope that our readers receive enlightenment and guidance by studying these lessons. We also would like to thank the translator, Mr. Abu Hamzah, for his diligent work in carrying out this task. Finally, we ask that all of those who read this work invoke Allâh to grant the deceased author, Shaikh bin Bâz, His mercy and blessings. For surely Allâh is Most Merciful with His slaves.

Abdul Malik Mujahid
General Manager

Lesson: One

Memorization of *Suwar*¹

To memorize *Sûrat Al-Fâtihah*, and from *Sûrat Az-Zalzalah* to *Sûrat An-Nâs*. Memorization of these *Suwar* should be accompanied with a good recitation as well as a deep understanding of their meanings.



Lesson: Two

The Declaration of Faith

To know the meaning of the Declaration of Faith: ‘*Ash-hadu an lâ ilâha illallâhu, wa ash-hadu anna Muhammadan Rasûlullâh*’ and to know the conditions of the statement: ‘*Lâ ilâha illallâh*.’ The meaning of the Declaration of Faith is: I bear witness that there is no god worthy of worship except Allâh, and I bear witness that Muhammad is His Messenger. The phrase ‘*Lâ ilâha*’ negates the existence of all deities, while the phrase ‘*ilâllah*’ confirms the right of Lordship and Godship to Allâh Who Alone deserves to be worshipped.

The conditions of this declaration are as follows:

¹ Plural of *Sûrah*.

1. Knowledge which negates ignorance.
2. Certainty which negates doubt.
3. Sincerity of worship which negates *Shirk*.
4. Truthfulness which negates lying.
5. Love which negates hate.
6. Complete submission which negates rebellion.
7. Acceptance which negates rejection.
8. Rejection of all those that are unjustly worshiped besides Allâh ﷺ.



The Articles of *Imân* or Faith

The articles of *Imân* are six: Belief in:

1. Allâh.
2. His Angels.
3. His revealed Books.
4. His Messengers.
5. The Last Day, and
6. The Divine Preordainment, or *Al-Qadar*, the good of it and the bad of it.



The Categories of *Tawhîd*

Tawhîd has three categories:

1. ***Tawhîd Ar-Rubûbiyyah***, or Oneness of the Lordship of Allâh. This means that Allâh is the only Lord of all the worlds. He is the Creator, the Sustainer, the Planner, the Organizer, the One Who gives life and causes death, etc.
2. ***Tawhîd Al-Ulûhiyyah***, or the Oneness of the worship of Allâh. This means that no one has the right to be worshipped but Allâh.
3. ***Tawhîd Al-Asmâ'i Was-Sifât***, or the Uniqueness of the Names and Attributes of Allâh. We must believe in all of Allâh's Beautiful Names and Lofty Attributes; none can be named or given Allâh's Attributes. We must also confirm all Allâh's Attributes which He has stated in the Qur'ân or mentioned through His Messenger Muhammad ﷺ, without changing them, ignoring them completely, twisting their meanings, or likening them to any of those of His creatures.

Shirk also has three categories. They are:

1. ***Shirk Akbar***, or major *Shirk*
2. ***Shirk Asghar***, or minor *Shirk*
3. ***Shirk Khafiyy***, or hidden *Shirk*

The major *Shirk* is bound to cause the good works of those who commit it to be vain and fruitless. It is also bound to cause those who commit it to remain in Hell-fire for all eternity, as the Qur'ân says:

﴿وَلَوْ أَشْرَكُوا الْحَيَّةَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾ [الأنعام: ٨٨]

“But if they were to join others with Allâh in worship, all that they used to do would be of no benefit to them.” (6:88)

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمَلُوا مَسْجِدًا لِلّهِ شَهِيدِينَ عَلَىٰ أَنفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَاطَتْ أَعْنَاثُهُمْ وَفِي الْأَنْوَارِ هُمْ خَلِيلُونَ﴾

[التوبه: ١٧]

“It is not for those who join others with Allâh in worship to maintain the mosques of Allâh while they witness against their own souls to disbelief. The works of such are in vain, and in Fire shall they dwell.” (9:17)

Those who die in the state of *Shirk* will not be forgiven their sins and they will be forbidden admittance to Paradise, as the Qur'ân says:

﴿إِنَّ اللّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ، وَلَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

[النساء: ٤٨]

“Verily, Allâh forgives not that partners should be set up with Him in worship, but He forgives anything else, to whom He pleases.” (4:48)

﴿إِنَّمَا مَنْ يُشْرِكُ بِاللّهِ فَقَدْ حَرَمَ اللّهَ عَلَيْهِ الْجَنَّةَ وَمَا وَرَدَهُ أَنَّا زَارْ وَمَا لِلظَّالِمِينَ﴾

“Verily, whoever sets up partners with Allâh in worship, Allâh will forbid him Paradise, and the Fire will be his abode. The polytheists and wrongdoers will have no helpers.” (5:72)

This type of *Shirk* is an unpardonable sin and includes, among other things, such acts as seeking assistance from the dead and the idols, supplicating them, making vows in their names and offering sacrifices to them.

The minor *Shirk* includes such things as showing off certain religious acts of worship, swearing by other than Allâh, and one’s saying “If Allâh and so-and-so wills.”

At-Tabarâni and Al-Baihaqi reported on the authority of Mahmûd bin Labîd Al-Ansâri رضي الله عنه, with a good chain of narrators, that the Prophet ﷺ said:

«أَخَوْفُ مَا أَخَافُ عَلَيْكُمُ الشَّرُكُ الْأَقْنَعُ».

“What I fear for you most is the minor *Shirk*.”

When he was asked about what he meant by the minor *Shirk*, he replied, “Showing off.”

The Prophet ﷺ also said:

«مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ أَشْرَكَ».

“Whoever swears by other than Allâh has indeed committed *Shirk*.”

Imâm Ahmad authentically narrated this tradition

on the authority of ‘Umar رض. *Abu Dâwud* and *At-Tirmidhî* also authentically reported on the authority of Ibn ‘Umar رض that the Prophet صلی اللہ علیہ وسّلّم said:

«مَنْ حَلَّفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ».

“Whoever swears by other than Allâh has indeed disbelieved or committed *Shirk*.”

Abu Dâwud also authentically reported on the authority of Hudhaifah bin Al-Yamâن رض that the Prophet صلی اللہ علیہ وسّلّم said:

«لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانُ، وَلِكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانُ».

“Do not say, ‘What Allâh wills and so-and-so wills’; you should rather say, ‘What Allâh wills, then what so-and-so wills.’”

To commit this type of *Shirk* does not take one out of the fold of Islâm, nor does it cause those who commit it to abide in the Fire forever. It rather goes against the ideal principles of *Tawhîd*.

The evidence for the third category of *Shirk*, namely *Shirk Al-Khafiyy*, or the Hidden *Shirk*, comes from the Prophetic tradition in which the Prophet صلی اللہ علیہ وسّلّم said:

«أَلَا أَخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟» «الشَّرْكُ الْخَفِيُّ: يَقُومُ الرَّجُلُ فَيُصَلِّي، فَيَرِيَ صَلَاتَهُ، لِمَا يَرَى مِنْ نَظَرِ الرَّجُلِ إِلَيْهِ».

“Shall I not inform you about what I fear more

for you than Antichrist?" The Companions replied, "Yes, O Allâh's Messenger." Then he said, "It is the hidden *Shirk*. A person stands up in prayer and tries to make it perfect when he realizes that others are looking at him." (Imâm Ahmad reported this *Hadith* on the authority of Abu Sa'îd Al-Khudrî ﷺ.)

Shirk can also be divided into two categories only, namely, the major *Shirk* and the minor *Shirk*. The hidden *Shirk* can occur in them both. It can be found in the major *Shirk*, like the type of *Shirk* committed by the hypocrites, who reveal belief while concealing their false beliefs for fear of being killed. It can also occur in the case of minor *Shirk* in the form of showing off, as evidenced by the above mentioned *Hadith* reported on the authority of Mahmûd bin Labîd.



The Pillars of Islâm

Islâm is based on the following five pillars:

1. To testify that none has the right to be worshipped except Allâh and that Muhammad is His Messenger. This declaration in Arabic reads: "*Ash-hadu an lâ ilâha illallâh, wa ash-hadu anna Muhammada-n Rasûlullâh.*"
2. To offer the five compulsory prayers dutifully and perfectly.
3. To pay *Zakâh*, or obligatory alms.
4. To observe fast during the month of Ramadân.
5. To perform *Hajj*, or pilgrimage to Makkah, for those who can afford it physically and financially.



Lesson Six

The Conditions of Prayers

The conditions of prayers in Islâm are nine. They are:

1. Islâm.
2. Sanity.
3. Discernment.
4. Major and minor cleanliness.
5. Removal of impurity.
6. Covering the private parts.
7. Commencement of the actual time of prayer.
8. Facing the Qiblah.
9. Intention.



Pillars of *Salâh*, or Prayers

The pillars of prayers are fourteen. They are:

1. Standing with the ability to do so.
2. The *Takbîr*¹ which signals the commencement of prayers.
3. The recitation of *Sûrat Al-Fâtihah*.
4. The act of bowing.
5. Rising from it (bowing).
6. Standing (all the way) upright after bowing.
7. Prostrating on the seven parts.²
8. Rising from it (prostration).
9. Sitting between the two prostrations.
10. Deep concentration, peacefulness and tranquility during all acts of prayers.
11. The recitation of the final *Tashâhud*.
12. Sitting while reciting the final *Tashâhud*.
13. Invoking Allâh's blessing upon the Prophet ﷺ.
14. The pronouncement of the two *Taslîm*.³

¹ One's saying, *Allâhu Akbar*.

² The seven parts are: the forehead and the nose, the two hands, the two knees, and the toes of both feet. All these parts should be touching the floor while in the prostrating position.

³ By *Taslim* is meant one's saying *Assalâmu 'Alaikum* to one's right and then to one's left.

Lesson Eight

The Obligations of *Salah*

The obligations of prayers are eight. They are:

1. All the other *Takbîrât*¹ apart from the *Takbîr* which signals the commencement of prayers.
2. One's saying, "Sami'-Allâhu liman hamidahu." For both the *Imâm* and the person who is praying individually.
3. One's saying, *Rabbanâ wa lakal-hamdu* for the *Imâm*, those who are following him, and the person who is praying individually.
4. One's saying, *Subhâna Rabbiyal-'Azîm* while bowing.
5. One's saying, *Subhâna Rabbiyal-Â'lâ* while prostrating.
6. One's saying, *Rabbigh-fir Lî* between the two prostrations.
7. The recitation of the first *Tashâhud*.
8. Sitting while reciting the first *Tashâhud*.



¹. Plural of *Takbîr*.

Tashahhud

The *Tashahhud* is as follows:

«التحياتُ لِللهِ وَالصَّلواتُ وَالطَّيباتُ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللهِ
الصَّالِحِينَ. أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ
وَرَسُولُهُ». .

«اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ
إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ
عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ». .

“*Attahiyâtu lillâhi was-salawâtu wa-ttayybâtu. Assalâmu ‘alaika ayyuhan-Nabiyyu wa rahmat-ullâhi wa barakâtuhu. Assalâmu ‘alainâ wa ‘alâ ‘ibâd-illâh-issalihîn, Ash-hadu an lâ’ilâha illallâhu, wa ash-hadu anna Muhammadân ‘abduhu wa Rasûluh.*

Allâhumma salli ‘alâ Muhammadin wa ‘alâ ‘âli Muhammadin, kamâ sallaita ‘alâ Ibrâhîma, wa ‘alâ ‘âli Ibrâhîma, Innaka Hamîdun Majîd. Allâhumma bârik ‘alâ Muhammadin, wa ‘alâ ‘âli Muhammadin, kamâ bârakta ‘alâ Ibrâhîma wa ‘alâ ‘âli

Ibrâhîma, Innaka Hamîdun Majîd.”

This means:

“Greetings to Allâh, and blessings and goodness. Peace and mercy and blessings of Allâh be on you, O Prophet. May peace be upon us and on the righteous slaves of Allâh. I bear witness that there is no god worthy of worship but Allâh, and I bear witness that Muhammad is His slave and His Messenger.

O Allâh, send Your Favor (Graces and Honours) on Muhammad and on the family of Muhammad as You have sent Your Favor (Graces and Honours) on Ibrâhîm and on the family of Ibrâhîm. You are the Most Praised, Most Glorious. O Allâh, bestow Your Blessings on Muhammad and on the family of Muhammad as You have blessed Ibrâhîm and the family of Ibrâhîm. You are the Most Praised, Most Glorious.”

In the final *Tashâhud*, one should seek Allâh’s refuge from punishment in the Fire, the punishment in the grave, the trials and tribulations of life and death, and the trial of the Antichrist. Then one should recite any supplications one desires, but preferably those that the Prophet ﷺ has taught us. The following two supplications provide an example:

«اللَّهُمَّ أَعُنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ . اللَّهُمَّ إِنِّي
ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الدُّنُوبُ إِلَّا أَنْتَ فَاغْفِرْ
لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَأَرْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ» .

*“Allâhumma a‘innî ‘alâ dhikrika, wa shukrika,
wa husni ‘ibâdatika. Allâhumma innî zalamtu
nafsi zulman kathîran, wa lâ yaghfirudh-
dhunûba illâ Anta, faghfir lî maghfiratan min
‘indika, warhamnî, innaka Antal-Ghafîr-ur-
Rahîm.”*

This means:

“O Allâh, help me to remember You, to give You thanks, and to worship You in the best of manners. O Allâh, I have wronged myself greatly and no one forgives sins but You. So grant me forgiveness from Yourself and have mercy on me. Surely, You are the Most Forgiving, the Most Merciful.”



The *Sunan*¹ of Prayers

These include the following:

1. The supplication of *Istiftâh*,² or the commencement of prayers.
2. Placing the palm of one's right hand on the left hand over one's chest in the standing position.
3. Raising one's hands with the fingers joined together parallel to one's shoulders or ears upon the first *Takbîr*, upon bowing, rising from bowing, and upon standing to begin the third *Rak'ah* after the first *Tashâhud*.

¹ Plural of *Sunnah*, which means anything that the Prophet ﷺ said, did, or approved. Yet, here it refers to the non-obligatory acts that are recommended for extra reward and perfection of the prayer.

² An example of the supplication of *Istiftâh* is:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ،
وَلَا إِلَهَ غَيْرُكَ .

“*Subhânak-Allâhumma wa bihamdika, wa tabâraka-smuka, wa ta 'âlâ jadduka, wa lâ 'ilâha ghayruka.*”

“Praise and glory be to You, O Allâh. Blessed be Your Name, exalted be Your Majesty and Glory. There is no god worthy of worship but You.”

4. Pronouncing *Tasbîh*¹ more than once while bowing and prostrating.
5. One's saying *Rabbighfir li* "Forgive me, my Lord" more than once while sitting between the two prostrations.
6. Making one's head straight and on the same level with one's back (while bowing).
7. Separating one's upper arms from one's sides and one's stomach from one's thighs while prostrating.
8. Lifting one's arms and elbows from the floor while prostrating.
9. Resting on one's left leg while raising the right foot erect with the toes bent forward while reciting the first *Tashâhud* and between the two prostrations.
10. Resting on one's haunch during the final *Tashâhud*, while raising the right foot erect with the toes bent forward.
11. Invoking Allâh's peace and Blessings upon the Prophet ﷺ and his family as well as upon Prophet Ibrâhîm and his family in the first *Tashâhud*. This reads:

¹ One's saying, *Subhâna Rabbiyal- 'Azîm* (Glory to my Lord, the Exalted) in the bowing position and *Subhâna Rabbiyal- 'A'lâ*, (Glory to my Lord, the Most High) in the prostrating position.

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

“Allâhumma salli ‘alâ Muhammadin wa ‘alâ ‘âli Muhammadin, kamâ sallaita ‘alâ Ibrâhîma, wa ‘alâ ‘âli Ibrâhîma, innaka Hamîdun Majîd. Allâhumma bârik ‘alâ Muhammadin, wa ‘alâ ‘âli Muhammadin, kamâ bârakta ‘alâ Ibrâhîma wa ‘alâ ‘âli Ibrâhîma, Innaka Hamîdun Majîd.”

This means:

“O Allâh, send Your Favor (Graces and Honours) on Muhammad and on the family of Muhammad as You have sent Your Favor (Graces and Honours) on Ibrâhîm and on the family of Ibrâhîm. You are the Most Praised, Most Glorious. O Allâh, bestow Your Blessings on Muhammad and on the family of Muhammad as You have blessed Ibrâhîm and the family of Ibrâhîm. You are the Most Praised, Most Glorious.”

12. Supplications in the final *Tashâhud*.
13. To recite the Qur’ân loudly in *Fajr* prayers as well as in the first two *Rak’at* of *Maghrib* and *Ishâ’* prayers.

14. To recite the Qur'ân quietly in *Zuhr* and '*Asr* prayers, in the third *Rak'ah* of *Maghrib* prayer, and in the last two *Rak'at* of '*Ishâ'* prayer.
15. To recite any other *Sûrah* of the Qur'ân besides *Sûrah Al-Fâtihah*, while observing the rest of the *Sunan* of the prayers other than what we have briefly mentioned here.



Lesson Eleven

Invalidators of Prayer

The invalidators of prayer are eight. They are as follows:

1. To talk intentionally while knowing that this act invalidates prayer. To talk out of ignorance or forgetfulness does not, however, invalidate one's prayer.
2. Laughter.
3. Eating.
4. Drinking.
5. Exposure of one's private parts.
6. Extreme divergence from the direction of Qiblah.
7. Excessive and continuous movements during prayers.
8. The breaking of one's *Wudū'*.



Lesson Twelve

Conditions of *Wudū'*

The conditions of *Wudū'* are ten. They are as follows:

1. Islām.
2. Sanity.
3. Discernment.
4. Intention.
5. Accompanying the ruling of the intention. This means that one does not intend to interrupt *Wudū'* until it is completed.
6. Complete cessation of that which requires one to perform *Wudū'* (such as urine and stool).
7. Washing one's private parts with water or a dry substance (i.e., soil, stones, toilet paper, etc.).
8. Purity and permissibility of the water with which one intends to perform *Wudū'*.
9. To remove anything that may prevent water from reaching the skin.
10. Commencement of the actual prayer time for those whose state of breaking *Wudū'* is continuous against their will.



Lesson Thirteen

The Obligatory Acts of *Wudû'*

The obligatory acts of *Wudû'* are six. They are as follows:

1. Washing the face including the mouth and the nostrils.
2. Washing the hands up to the elbows.
3. Passing wet hands over the head including the ears.
4. Washing the feet up to the ankles.
5. Observing the right order in *Wudû'*.
6. Observing constancy and continuity between the acts of *Wudû'*.



Invalidators of *Wudû'*

The invalidators of *Wudû'* are six. They are:

1. Discharging anything from the two natural orifices.
2. Discharging anything from the body that is deemed filthy and impure.
3. Entering into a state of unconsciousness as a result of sleep or anything else.
4. Touching one's private parts (the sexual organ or the rectum) without a 'partition' (such as gloves).
5. Eating camel meat.
6. Apostasy from Islâm (may Allâh save the Muslims from falling into it).

Important Remarks

The act of washing the body of the deceased does not invalidate one's *Wudû'*. This is the opinion of the majority of Muslim scholars, as there is no textual evidence from the Qur'ân or the *Sunnah* to prove this. If the person who undertakes the washing accidentally touches the private parts of the deceased without a covering (on his hand), then he or she should perform *Wudû'*.

The act of touching a woman does not invalidate one's *Wudû'*, whether this is done with a lust or not, as long as this does not result in a discharge. This is the opinion of the majority of Muslim scholars. The evidence brought forward in this regard is that the Prophet ﷺ kissed some of his wives, then he prayed without performing *Wudû'* again.

The Qur'ânîc Verse:

﴿أَوْ لَمْ يَرْجِعُوهُنَّا﴾ [النساء: ٤٣]

“...or if you have been in contact with women.” (4:43)

Simply means sexual intercourse. This is the most correct opinion of the Muslim scholars, including that of 'Abdullâh bin 'Abbâs رضي الله عنهما.



Lesson Fifteen

Morals Every Muslim Must Observe

The morals that the Qur'ân and the *Sunnah* call to are many. These include the following:

1. Truthfulness.
2. Faithfulness.
3. Chastity.
4. Modesty.
5. Bravery.
6. Generosity.
7. Fulfillment of trusts (obligations, payments, etc.).
8. Avoidance of all that Allâh ﷺ has forbidden.
9. Good neighbourliness, and
10. Giving assistance to the needy within one's capacity.



Islâmic Manners

The Islâmic manners penetrate all aspects of life and include the following:

1. Greeting others.
2. Cheerful demeanor.
3. Eating and drinking with the right hand.
4. Islâmic etiquette upon entering and leaving one's house or the mosque.
5. Islâmic etiquette when travelling.
6. Displaying kindness to the parents, the relatives, the neighbours, the elderly, and the children.
7. Congratulating people on the occasion of having a new baby.
8. Giving condolences to the bereaved.



Avoidance of all Kinds of acts of Disobedience

These include the following:

1. Associating others with Allâh ﷺ in worship.
2. Sorcery.
3. Killing someone except for a just cause (as defined by Islâmic law).
4. Eating up the orphan's property.
5. Dealing with usury and living on its income.
6. Refusing to join the Muslim army after its advancement with the Muslim leader.
7. Slandering chaste, virtuous and believing women.
8. Disobedience to the parents.
9. Severing the bonds of blood relationship.
10. Giving false testimony.
11. Perjury.
12. Harming the neighbors.
13. Wronging people and being unjust to them in matters of blood, property, and honor.



Preparing the deceased for Burial

1. If someone is confirmed dead, his eyes have to be closed and his jaws have to be kept together.
2. Upon washing the body of the deceased, his private parts are to be covered, and his stomach is to be gently pressed. The person who undertakes the washing of the body of the deceased should bind a clean piece of cloth, or something similar to it, around his own hand with which to clean the private parts of the deceased. He then gives him a *Wudū'* wash [like the one that is performed prior to offering prayer]. He then washes his head and beard with water and *Sidr* plant or something similar to it. Then he washes the rest of the body, beginning with the right side then the left side. He repeats this procedure two or three times, each time gently pressing the deceased's stomach. If anything happens to come out of one of the two orifices, then he has to wash it off and then block off the affected orifice with a piece of cotton wool or something similar to it. If this fails to work, he can then use anything that can satisfactorily serve the purpose, such as the use of adhesive plaster that is used in modern medical treatment.

He repeats the *Wudū'* wash. If the body is not clean with three major washes, he then can wash it five or seven times. He then wipes the body dry, puts perfume in his underarms, in the upper part between the legs as well as those parts of the body that we put on the floor in the prostrating position. It is better to put perfume all over the body. His shrouds should be incensed with burned incense. His moustache and nails should be trimmed if they are too long, and his hair should not be combed or styled. If the deceased is a woman, her hair has to be made into three plaits and then let it hang loosely behind her.

3. Shrouding:

It is better to wrap the body of the deceased in three white shrouds not including a *Qamīs* (shirt) or a turban if he is a man. There is no harm in shrouding him in a *Qamīs*, *Izār*¹ and a large wrapper. If the deceased is a woman, her body has to be wrapped in five shrouds: a *Dir'*,² *Khimār*,³ *Izār* and two long wrappers. The young boy should be wrapped in one to three shrouds, and the body of the young girl has to be

¹ A sheet worn below the waist to cover the lower-half of the body.

² Garment covering the whole body apart from the head, the hands and the feet.

³ A head scarf.

wrapped in one *Qamîs* and two long wrappers.

4. The person who is more entitled to undertake the washing of the body of the deceased is the one appointed by him in the will to do so, then the father, the grandfather, then the next of kin.

The person more entitled to wash the body of the deceased woman is the female person appointed in the will to do so, then the mother, then the grandmother, and then the next of kin amongst the female relatives. The man can wash the body of his wife and she can also wash the body of her husband. Abu Bakr As-Siddîq ﷺ was washed by his wife, and ‘Ali bin Abu Tâlib ﷺ washed his wife Fâtimah رضي الله عنها.

The steps of performing *Janâzah* prayer:

- a. To say *Allâhu Akbar* and to recite *Sûrat Al-Fâtihah*. It is good to recite along with it a short *Sûrah*, or a Verse or two, as evidenced by the *Hadîth* narrated on the authority of ‘Abdullâh bin ‘Abbâs ﷺ.
- b. To say *Allâhu Akbar* for the second time and invoke peace and blessings upon the Prophet ﷺ:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَمِيدٌ مَجِيدٌ.

“Allâhumma salli ‘alâ Muhammadin wa ‘alâ ‘âli Muhammadin, kamâ sallaita ‘alâ Ibrâhîma, wa ‘alâ ‘âli Ibrâhîma, Innaka Hamîdun Majîd. Allâhumma bârik ‘alâ Muhammadin, wa ‘alâ ‘âli Muhammadin, kamâ bârakta ‘alâ Ibrâhîma wa ‘alâ ‘âli Ibrâhîma, Innaka Hamîdun Majîd.”

This means:

“O Allâh, send Your Favor (Graces and Honours) on Muhammad and on the family of Muhammad as You have sent Your Favor (Graces and Honours) on Ibrâhîm and on the family of Ibrâhîm. You are the Most Praised, Most Glorious. O Allâh, bestow Your Blessings on Muhammad and on the family of Muhammad as You have blessed Ibrâhîm and the family of Ibrâhîm. You are the Most Praised, Most Glorious.”

c. To say *Allâhu Akbar* for the third time and then say:

«اللَّهُمَّ اغْفِرْ لِحَيْنَا وَمَيْتَنَا، وَشَاهِدِنَا وَغَائِبِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأَثْنَانَا، اللَّهُمَّ مَنْ أَحْيَتْهُ مِنَ الْأَمْوَالِ فَأَحْيِهِ عَلَى إِيمَانِهِ، وَمَنْ تَوَفَّهُ مِنَ الْأَمْوَالِ فَتَوَفَّهُ عَلَى إِيمَانِهِ، اللَّهُمَّ اغْفِرْ لَهُ، وَأَرْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزْلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ، وَنَفِّهُ مِنَ الْخَطَايَا

كَمَا نَقَيْتَ التَّوْبَ الْأَبِيضَ مِنَ الدَّنَسِ، وَأَبْدَلْتُهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخَلْتُهُ الْجَنَّةَ، وَأَعْدَدْتُهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ التَّارِ، وَأَفْسَحْتُ لَهُ فِي قَبْرِهِ وَسُورَ لَهُ فِيهِ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلْنَا بَعْدَهُ».

“Allâhumma-ghfir lihayyinâ wa mayyitinâ, wa shâhidinâ wa ghâ’ibinâ, wa saghîrinâ wa kabîrinâ, wa dhakarînâ wa ’unthâنâ. Allâhumma man ’ahyaytahu minnâ fa ahyihi ‘alal-Islâmi, wa man tawaffaytahu minnâ fa tawaffahu ‘alal-’Imâni. Allâhumma-ghfir lahu warhamhu, wa ’âfîhi wa ’fu ’anhu, wa ’akrim nuzulahu, wa wassi‘ mudkhalâhu, waghsilhu bilmâ’i wath-thalji walbaradi, wa naqqîhi minalkhatâyâ kamâ naqqayta-ththawbal-abyada minaddanasi, wa ’abdilhu dâran khayran min dârihi, wa ’ahlan khayran min ahlihi, wa zawan khayran min zawihi. Wa ’adkhilhul-Jannata, wa ’a’idhhu min ’adhabil-qabri, wa ’adhabinnâri, wafsih lahu fi qabrihi, wa nawwir lahu fihi. Allâhumma lâ tahrîmnâ ’ajrahu, wa lâ tudillanâ ba’dahu.”

This means:

“O Allâh, forgive our living and our dead, those who are with us and those who are absent, our young and our old, our men and our women. O Allâh, whomever You keep alive from among us let him be upon Islâm,

and whomever You take away from among us, take him away in Faith. O Allâh, forgive him and have mercy on him, pardon him, and make honorable his reception. Cause his entrance to be wide and cleanse him with water, snow and ice. Cleanse him of sins as a white cloth is cleansed of stains. Exchange his home for a better home, his family for a better family, and his spouse for a better spouse. Admit him into Paradise, protect him from the punishment of the grave and the torment of the Fire. Enlarge for him his tomb and shed light upon him in it. O Allâh, do not deprive us of his reward and do not let us go astray after him.”

d. To say *Allâhu Akbar* for the fourth time and then to say *Assalâmu 'Alaikum* on the right side only.

It is commendable to raise one's hands with each *Takbîr*. If the deceased is a woman, then one should change the ending of certain words thus:

«اللَّهُمَّ اغْفِرْ لِحَيَّنَا وَمَيَّتَنَا، وَشَاهِدِنَا وَغَائِبِنَا
وَكَبِيرِنَا، وَذَكَرِنَا وَأَثْنَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنْتَ فَأَحْيِهْ عَلَى
الإِسْلَامِ، وَمَنْ تَوْفَيْتَهُ مِنْتَ فَتَوَفَّهُ عَلَى الإِيمَانِ. اللَّهُمَّ اغْفِرْ
لَهَا، وَارْحَمْهَا، وَعَافِهَا، وَاعْفُ عَنْهَا، وَأَكْرِمْ نُزُلَهَا، وَوَسِعْ
مُدْخَلَهَا، وَاغْسِلْهَا بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهَا مِنَ الْحَطَابِ
كَمَا نَقَّيْتَ الشَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهَا دَارًا خَيْرًا مِنْ
دَارِهَا، وَأَهْلًا خَيْرًا مِنْ أَهْلِهَا، وَزَوْجًا خَيْرًا مِنْ زَوْجِهَا،

وَأَدْخِلْهَا الْجَنَّةَ، وَأَعِذْهَا مِنْ عَذَابِ الْقَبِيرِ وَعَذَابِ النَّارِ،
وَافْسُخْ لَهَا فِي قَبْرِهَا وَتَوَزَّ لَهَا فِيهِ. اللَّهُمَّ لَا تَحْرِمُنَا
أَجْرَهَا، وَلَا تُضِلْنَا بَعْدَهَا.

“Allâhumma-ghfir lihayyinâ wa mayyitinâ, wa shâhidinâ wa ghâ’ibinâ, wa saghîrinâ wa kabîrinâ, wa dhakarinâ wa ‘unthânâ. Allâhumma man ‘ahyaytahu minnâ fa ‘ahyihî ‘alal-Islâmi, wa man tawaffaytahu minnâ fa tawaffahu ‘alal-Îmâni. Allâhumma-ghfir lahâ warhamhâ, wa ‘âfihâ wa ‘fu ‘anhâ, wa ‘akrim nuzulahâ, wa wassi‘ mudkhâlahâ, waghsilhâ bilmâ‘i wath-thalji walbaradi, wa naqqihâ minalkhatâyâ kamâ naqqayta-thithawbal-abyada minaddanasi, wa ‘abdilhâ dâran khayran min dârihâ, wa ‘ahlan khyaran min aqlihâ, wa zawjan khairan min zâwijhâ. Wa ‘adkhilhal-Jannata, wa ‘a‘idhhâ min ‘adhabil-qabri, wa ‘adhabinnâri, wafsih lahâ fi qabrihâ, wa nawwir lahâ fîhi. Allâhumma lâ tahrimnâ ‘ajrahâ, wa lâ tudillanâ ba‘dahâ.”

This means:

“O Allâh, forgive our living and our dead, those who are with us and those who are absent, our young and our old, our men and our women. O Allâh, whomever You keep alive from among us let him be upon Islâm, and whomever You take away from among us, take him away in Faith. O Allâh, forgive her and have mercy on her, pardon her, and make

honorable her reception. Cause her entrance to be wide and cleanse her with water, snow and ice. Cleanse her of sins as a white cloth is cleansed of stains. Exchange her home for a better home, her family for a better family, and her spouse for a better spouse. Admit her into Paradise, protect her from the punishment of the grave and the torment of the Fire. Enlarge for her, her tomb and shed light upon her in it. O Allâh, do not deprive us of her reward and do not let us go astray after her.”

If the deceased are two persons, a few changes to some of the words have to be made:

«اللَّهُمَّ اغْفِرْ لِحَيَّنَا وَمَيَّتَنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكْرِنَا وَأَثْنَانَا، اللَّهُمَّ مَنْ أَخْيَيْتَهُ مِنَّا فَأَخْيِيْهُ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ. اللَّهُمَّ اغْفِرْ لَهُمَا، وَارْحَمْهُمَا، وَعَافِهِمَا، وَأَعْفُ عَنْهُمَا، وَأَكْرِمْ نُزُلَهُمَا، وَوَسِّعْ مُدْخَلَهُمَا، وَأَغْسِلْهُمَا بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ، وَنَفَّهُمَا مِنَ الْخَطَايَا كَمَا نَفَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، دَارِيْنَ خَيْرًا مِنْ دَارِيْهِمَا، وَأَهْلِيْنَ خَيْرًا مِنْ أَهْلِيْهِمَا، وَزَوْجَيْنَ خَيْرًا مِنْ زَوْجِيْهِمَا، وَأَدْخِلْهُمَا الْجَنَّةَ، وَأَعْذِهِمَا مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ التَّارِ، وَافْسَحْ لَهُمَا فِي قَبْرِيْهِمَا وَنَوْرَ لَهُمَا فِيْهِمَا. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمَا، وَلَا تُضْلِلْنَا بَعْدَهُمَا».

“Allâhumma-ghfir lihayyinâ wa mayyitinâ, wa

shâhidinâ wa ghâ'ibinâ, wa saghîrinâ wa kabîrinâ, wa dhakarinâ wa 'unthânâ. Allâhumma man 'ahyaytahu minnâ fa ahyihi 'alal-Islâmi, wa man tawaffaytahu minnâ fa tawaffahu 'alal-îmâni. Allâhumma-ghfir lahumâ warhamhumâ, wa 'âfihimâ wa 'fu 'anhumâ, wa 'akrim nuzulahumâ, wa wassi' mudkhalahimâ, waghsilhumâ bilmâ'i waththalji walbaradi, wa naqqihimâ min alkhâtâyâ kamâ naqqayta-ththawbal-'abyada min addanasi, wa 'abdilhumâ dâran khayran min dârihimâ, wa 'ahlan khayran min ahlihimâ, wa azwâjani khayran min azwâjihimâ. Wa 'adkhilhumal-Jannata, wa 'a 'idhhumâ min 'adhâbil-qabri, wa 'adhâbinnâri, wafsih lahumâ fi qabrihimâ, wa nawwir lahumâ fi himâ. Allâhumma lâ tahrimnâ 'ajrahumâ, wa lâ tudillanâ ba 'dahumâ."

This means:

"O Allâh, forgive our living and our dead, those who are with us and those who are absent, our young and our old, our men and our women. O Allâh, whomever You keep alive from among us let him be upon Islâm, and whomever You take away from among us, take him away in Faith. O Allâh, forgive them both, and have mercy on them both, and keep them both safe, and pardon them both, and make honorable their reception. Cause the entrance of both of

them to be wide and cleanse them both with water, snow and ice. Cleanse both of them of sins as a white cloth is cleansed of stains. Exchange the home of both of them for a better home, their families for better families, and their spouses for better spouses. Admit both of them into Paradise, protect both of them from the punishment of the grave and the torment of the Fire. Enlarge for both of them their graves and shed light upon both of them in their graves. O Allâh, do not deprive us of the reward of both of them and do not let us go astray after them.”

If the deceased are more than two, then we say:

«اللَّهُمَّ اغْفِرْ لِحَيَّنَا وَمَيَّتَنَا، وَشَاهِدَنَا وَغَائِبَنَا، وَصَغِيرَنَا وَكَبِيرَنَا، وَذَكَرَنَا وَأَنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَ مِنْتَ فَأَحْيِهْ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَ مِنْتَ فَتَوَفَّهْ عَلَى الْإِيمَانِ. اللَّهُمَّ اغْفِرْ لَهُمْ، وَارْحَمْهُمْ، وَاعْفُ عَنْهُمْ، وَأَكْرِمْ نُزُلَهُمْ، وَوَسِّعْ مَدَارِخَهُمْ، وَأَغْسِلْهُمْ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ، وَنَفِّهُمْ مِنَ الْخَطَايَا كَمَا نَفَّيْتَ التَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُمْ دِيَارًا خَيْرًا مِنْ دِيَارِهِمْ، وَأَهْلِيَنْ خَيْرًا مِنْ أَهْلِهِمْ، وَأَدْخِلْهُمْ الْجَنَّةَ، وَأَعِدْهُمْ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ، وَافْسَحْ لَهُمْ فِي قُبُورِهِمْ وَنَوَّرْ لَهُمْ فِيهَا. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ، وَلَا تُضْلِلْنَا بَعْدَهُمْ».

warhamhum, wa 'âfihim wa 'fu 'anhum, wa 'akrim nuzulahum, wa wassi 'mudkhalahum, waghsilhum bilmâ'i wath-thalji walbaradi, wa naqqihim minalkhatâyâ kamâ naqqayta-thithawbal-'abyada minaddanasi, wa 'abdilhum dâran khairan min dârihim, wa 'ahlina khayran min ahlihim, wa azawâjan khayran min azwâjihim. Wa 'adkhilhumul-Jannata, wa 'a 'idhhum min 'adhabil-qabri, wa 'adhabinnâri, wafsih lahum fi qubûrihim, wa nawwir lahum fihâ. Allâhumma lâ tahrinnâ 'ajrahum wa lâ tudillanâ ba'dahum."

This means:

“O Allâh, forgive our living and our dead, those who are with us and those who are absent, our young and our old, our men and our women. O Allâh, whomever You keep alive from among us let him be upon Islâm, and whomever You take away from among us, take him away in Faith. O Allâh, forgive them and have mercy on them, keep them safe and pardon them, and make honorable their reception. Cause their entrance to be wide and cleanse them with water, snow and ice. Cleanse them of sins as a white cloth is cleansed of stains. Exchange their home for a better home, their family for a better family, and their spouses for better spouses. Admit

reception. Cause their entrance to be wide and cleanse them with water, snow and ice. Cleanse them of sins as a white cloth is cleansed of stains. Exchange their home for a better home, their family for a better family, and their spouses for better spouses. Admit them into Paradise, protect them from the punishment of the grave and the torment of the Fire. Enlarge for them their tombs and shed light upon them in their graves. O Allâh, do not deprive us of their reward and do not let us go astray after them.”

If the deceased is a baby or a child, we should pray for him thus:

«اللَّهُمَّ اجْعَلْهُ فَرَطًا وَذُخْرًا لِوَالِدَيْهِ، وَشَفِيعًا مُجَابًا. اللَّهُمَّ
 ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أَجُورَهُمَا، وَأَلْحِقْهُ بِصَالِحِ
 الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي كَفَالَةِ إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - وَقِهِ
 بِرَحْمَتِكَ عَذَابَ الْجَنَّمِ». .

“Allâhummaj’alhu faratan wa dhukhran liwâlidayhi, wa shâfi’an mujâban. Allâhumma thaqqil bihi mawâzînahumâ, wa ’a’zîm bihi ’ujûrahumâ, wa ’alhiqhu bisâlihil mu’minâ, waj’alhu fi kafâlati Ibrâhîma ‘alayhissalâm waqîhi birahmatika ‘adhâbal-Jahîm.”

This means:

“O Allâh, make him/her a preceding reward

and a stored treasure for his/her parents and an answered intercessor. O Allâh, through him/her, make heavy their Scales and magnify their reward. Unite him with the righteous believers, place him/her under the care of (Prophet) Ibrâhîm, and save him/her by Your Mercy from the torment of Hell.”

The *Sunnah*, or the Prophet’s way, to perform *Janâzah* prayer is that the Imâm should stand by the head of the deceased if he is a man, or by the middle of the deceased if she is a woman. If there are children amongst the dead, the boy is to be placed before the woman, and the girl after her. The boy’s head should be placed next to the head of the man, and the middle of the woman should be placed next to the head of the man. If there is a girl amongst them, her head should be placed next to the head of the woman. Those offering the *janâzah* prayer should stand behind the Imâm. If there is one person with the Imâm, then the former should stand on the right of the latter.

All praise is due to Allâh and peace and blessings be upon His Messenger, his good family, and his noble Companions.



الدروس المهمة لعامة الأمة

(باللغة الإنجليزية)

This work is a translation of Sheikh Abdul-Aziz bin Abdullah bin Bâz's book '*Ad-Duroos Muhibbâh li-Âmmatil-Ummah*.' It contains concise lessons that explain the fundamental teachings of Islâm. This book covers a wide range of basic information, such as the meaning of *Tawhîd* (Islâmic Monotheism), the categories and implications of *Shirk* (polytheism), the regulations of prayer, and Islâmic morals and manners. As the title implies, these are truly essential lessons for everyone who is concerned with the correctness of his Islâmic beliefs and acts of worship.



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ISBN: 9960-899-27-6



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